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## INTERNATIONAL BIBLE STUDY.

*April* 25, 1886.——,——*John* 3 : 1-18.

*See last Guardian.*

*May* 2.———*John* 4 . 5-26.

The works of God are of such a character that we may take the commonest and most unpromising of all, the ant we tread under foot or the acorn we think not worth lifting, and if we begin to interrogate it trustfully we shall be amazed at the riches of divine wisdom which it will disclose to us. So is it with the Scriptures. The woman of Samaria that went to the well to draw water that day when Jesus was resting there, little thought that a day would come when her conversation with Jesus would be translated into all tongues, and be a source of inspiration to millions of people. To the pure all things are pure; the man in whom God tabernacles gives dignity to everything he comes in contact with.

Give me to drink, said Jesus to the woman. It was a very simple request, but it showed that the speaker did not feel towards Samaritans as Jews ordinarily did. It was as though a Brahmin had asked drink of a Shudra; the latter would think that the former was out of caste for neglecting the rules. There are Brahmins who would sooner die of thirst than proffer such a request. And very likely the woman thought disparagingly of Jesus, for neglecting the things deemed sacred by all his people. And she asked him how he, a Jew, could ask drink of her, a Samaritan? Where was his religion?

"If thou knewest the gift of God and who it is that saith to thee, Give me to drink; thou wouldst have asked of him and he would have given thee living water." The gift of God is everlasting life; *i. e.*, divine life, a life of amity and partnership with God. Jesus was in the world to communicate this gift. But no one can receive this who is building on his religiousness. This woman was an example of the worthlessness of religiousness; she thought much of the necessity of preserving her caste-righteousness by not having intercourse with Jews, but in her life trampled on the commandments of God. Men make much of positive precepts and little of moral precepts; all over the world we find men laboriously building up a righteousness of external works, and neglecting the culture of the heart.

We must know Jesus as one who gives the water of life before we can rightly ask him for it. Jesus was willing to give the woman that knowledge; to give her evidence that he was commissioned of heaven. Rightly to ask was to receive. Jesus was not more ready to receive water from her, than to give her the water of life.

The woman could not understand from whence Jesus would obtain the living water. If Jacob, 2,000 years before, had been at the trouble of digging that well to obtain water, was it likely that this stranger could cause to gush from the ground a fountain of living water? Jesus points out to her that the well water could only quench a momentary thirst; relief for the moment was all it could afford. "Whosoever drinketh of the water that I shall give him, shall never thirst?" Here is a stupendous declaration. Surely it is not physical appetite he is speaking about. It is some deeper need that he undertakes to medicate. But what is this he adds? "The water that I shall give him shall be in him a well of water springing up to eternal life." A fountain having its source within us and that source perennial; a stream like that which issues from the throne of God, carrying life, eternal life with it. Shall the tabernacle of God indeed be with man? These are wonderful words. But where are the wonderful works that alone can justify us in receiving them? "Sir, give me this water that I thirst not, neither come hither to draw."

Jesus bids her call her husband. Perhaps this seemed to her like a feint, to escape the difficulty his words had involved him in. She said, she had no husband. Jesus said: "Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband." She was confounded; he must be a prophet. It was not known that she was carrying on an intrigue with some other woman's husband; or that she had had five husbands; but she knew it, and her heart told her that she was in the presence of one in whom dwelt the Spirit of God.

"Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship." Here was a prophet; why should she not get this great question settled.

"Woman, believe me, the hour cometh when neither in this Mt. Gerizim nor in Jerusalem, shall ye worship the Father. Ye worship ye know not what; we know what we worship; for salvation is of the Jews."

He settles the matter as to the great point in dispute between Jews and Samaritans, but he does it in such a way as not to shame the Samaritans on this account. He intimates that Jerusalem is no longer to be the city of the great King, the place of contact between God and men, as first intended. It was easy for the Samaritans to accept of an humiliation in which the Jews participated. May not the missionary to the heathen learn something from Christ's way of approaching this sinful woman with the truth?

"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they who worship him must worship him in spirit and in truth." It is not a question of locality; it is not a question of national or sectarian rivalry; it is not a question of liturgy, of forms or formulas, state connection or dissent. The worship that God accepts is that which starts from the gift of God, the living water received through Christ, transforming the heart, making us filial in Godward trust, and enabling us to worship Him who is an unseen Spirit in faith, by means of the truth communicated to us. The Spirit of God in the worshipper enables him to have communion with God the Spirit.

"The woman saith unto him, I know that Messiah cometh: when he is come, he will declare unto us all things." The Samaritans might be heretical on many points; hero, however, was one very important truth held by them. They in common with the Jews, were looking for the Messiah. "Jesus saith unto her, I that speak unto thee am he."

## WEEKLY REVIEW.

—We place among our extracts Mr. Samuel Small's account of his conversion. It is a great thing when a man is powerfully impressed with the greatness of his own transition from darkness to light, and realizes something of the greatness of the power by which the change is effected. For many are slightly convinced of sin, and their conversion is just the expression of their belief that Christ will be a little nearer to them; they are upon a foundation that is easily shaken. When men have put their whole soul into the battle with sin, and been persistently defeated and made to realize their absolute need of a divine Saviour and a divine Spirit, then the transition to the new life is unmistakeable. In Mr. Small's case it lifted him at a single bound high and dry above the dull ocean of conventionalism, and he would not let the sun go down before he had issued a circular announcing the fact of his conversion, and that same evening found him telling the story to crowds in the street.

—We are glad to learn that the custom among the Parsees of removing women on the eve of confinement to dark, damp and ill-ventilated rooms on the ground-floor, has been abandoned in many families. We should be rejoiced to hear that these families constituted some considerable percentage of the entire Parsee community, but we fear this is hardly yet the case. The statistics and statements of Dr. Temuljee B. Nariman are said to be helping forward this reform.

—Pundita Ramabai has crossed the Atlantic to be present at the graduation of her niece, Dr. Anundibai Joshi. She had a public reception at Association Hall, Philadelphia, March 12th, and surrounded by 50 or 60 ladies of repute, addressed a large audience on India and Missions. From the notice (transferred to our Epitome) it is

evident that she made a profound impression. The Pundita has been for some time Professor of Sanscrit in a female College at Cheltenham. She is now about to return to India.

—A CORRESPONDENT asks if it is true that a preacher cannot preach the Gospel with effect, unless he is filled with the Holy Spirit. These are degrees of effectiveness. The highest degree is attained when the preacher and the hearers are filled with the Spirit. The command "Be ye filled with the Spirit" is to all Christians. Stephen, filled with the Holy Ghost, so preached that his hearers gnashed upon him with their teeth and stoned him to death. What is wanted today is that preachers of the Gospel should be so filled with the Spirit as that in walk and conversation they shall resemble the Master, and declare the whole counsel of God both in word and in deed.

—"THE right of fishing in a trout stream," is one of the privileges connected with a curacy in England, mentioned in an advertisement for a curate.

—"I HAVE sent many of your people to hell, and I expect to send more," said a Parsee liquor-seller in Bombay, to one who was trying to persuade some English sailors to leave the grog-shop. *In vino veritas;* anger, too, often lets slip some important truth, ordinarily guarded most carefully. It is very little to the credit of the Parsees that they should constitute so large a proportion of the liquor-sellers of Bombay and other places in Western India. It is a sad truth that the drink they sell sweeps multitudes to hell, and among them some who, if saved from the craving might be the means of sending rivers of living water through the length and breadth of society. No man was ever more nearly being engulfed in this terrible Maelstrom, than John B. Gough. How much would the world have lost if he had not been snatched from the clutches of the drink demon! The men who offered him drink in the crisis of his life, little thought of the poniard blow which they were aiming at myriads of precious lives, since rescued by him. And he who offers drink to his neighbour, little knows what mighty issues for good or for evil are pending on his solicitation. We heartily thank God that the sailor has some real friends, who grudge no time, money or toil, in the effort to save him from the jaws of the land-shark, and bring him to the knowledge of the Best of Friends.

—"IN the beginning was the Word, and the Word was with God and the Word was God." To some this may seem not very clear, but the following which we take from an article on "Solitarianism," does not seem to us more lucid:—

"What if God be conceived of, not as a barren Monad of undifferentiated simplicity, but as containing *within Himself* besides the impersonal multitudinousness of the Divine Qualities, Attributes, and Perfections, a mysterious Personal Self-Relationship, and that without forfeiting the Divine "Solity"—as comprehending within the Unity a certain mysterious interior Plurality, so that He shall be Himself One and yet at the same time to Himself, another—having an "Otherhood" within the "Self-hood" which shall be to Him a Second?"

We are very thankful that the Bible was not written in such a style as this. The idea thus enveloped may be correct but why bury it in such a cloud of words?

—EVERY number of the *Christian* is enriched with the picture of some man of note in the religious world, accompanied by a sketch of his Christian course. In recent numbers we have had Horatius Bonar, Spurgeon, Hugh Price Hughes, Mark Guy Pearse, Lord Mount Temple and others. Lord Mount Temple was a brother-in-law of Lord Shaftesbury and is now 75 years of age. Says the *Christian*:—

We must not close our sketch without reference to the eight Broadlands Conferences, which have been the germ from which many blessed results have sprung. It was a beautiful thought to open one of the finest of our historical country seats for the reception of a number of Christians who should meet simply for a few days' prayer and conference on the subject of holiness. The rule as to admission was a simple one—that "No" was to be said to none. The nobleman and the labourer received exactly the same gracious welcome from host and hostess. The voices of High, Low, and Broad Churchmen, and of many shades of Nonconformists, rose together to heaven from under the waving branches of the beech-trees. The spirit of love and grace pervaded all. In the intervals of speaking and singing the flowing river or the wood-pigeons made their voices heard with a new significance. Those present could not get over the surprise that such happiness could be tasted on earth. The power of the Holy Spirit was most markedly present, and many date a fresh spring from those meetings.

We have no Broadlands in Western India where the children of God may come together for prayer and searching of the Scriptures, but we have a beautiful grove in Lanowli where Christians of different sections, geographical and ecclesiastical, are even now gathered together in the name of the Lord Jesus, mingling their songs of joyous praise with those that are offered by the natural choristers of the place. It is very certain that the Bible has many promises that the people of God have not yet overtaken with their faith, promises that have been waiting generation after generation for the "overcomers" to transfer them from the region of possibility to that of reality. The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God, when Christ shall be glorified in his people. All things are possible to him that believeth. The Holy Ghost is with believers, but the revelation of his power is according to their faith, and this alas! has been grievously short of the Pentecostal charter, when no man counted anything his own and each was ambitious of being a servant to his brethren and when the sacred features of the Gospel appeared in the walk and conversation of each and all, and God was not ashamed to acknowledge them as his, by signs and wonders such as accompanied the ministry of Christ.

—IN the same number of the *Christian* (April 1st) is an article by Rev. James Gall on "the Baptism of the Holy Ghost." He says:—

But there is another reason why the Apostolic Church was able to accomplish such magnificent results: and that was that they had received and retained the baptism of the Holy Ghost, which endued them with evangelistic power; whereas we, as a Church, have lost it.

We have, undoubtedly, lost much that the Apostolic Church had. If we are believers, we are the temple of the Holy Ghost; for as many as are the children of God are led by the Spirit of God. But the manifestation of the Spirit is according to faith; and if we believe that the Spirit of God will not now do for the Church the works that he did in the primitive Church, then he will not do them. But Mr. Gall says that the miracles were inferior works and not necessary to evangelistic power. Well, all we wish is that Christians would study the Acts of the Apostles and see what constituted the secret of evangelistic power. See Acts 2: 8; 33, last words; chapter 3 and 4, noticing the connection; 5: 12, 14; 6: 8. "And all that dwelt at Lydda and Saron saw him and turned to the Lord," 9: 35. Here was a grand result; the verses preceding show the evangelistic power by which it was reached. Again, verse 42: "It was known throughout Joppa; and many believed on the Lord." What was known? the raising of Dorcas to life. Where shall we go for instruction regarding evangelistic power, if not to the Acts? What we there learn is that evangelistic power is divine power of a kind that common men can appreciate accompanying the word faithfully preached by men of consecrated lives. What we say is, that it is a momentous error to dictate to the Spirit what He may do or not do. We must not in any way limit by our unbelief the Spirit of God, but must recognize his sovereignty within us, and be careful not to hinder in any way the manifestation of His power in ourselves and others.

—THE wreck of the Atlantic Str. *Oregon*, with 845 souls on board, is remarkable for the fact that not a single life was lost. Submission is a word of ill-repute among men, and almost all are fighting with it; but in such a juncture as a collision at sea, these is safety only in implicit obedience to others. The little schooner that ran down this steamer of 7,375 tons, sank unfortunately at once, and her crew are supposed to have perished.

—THERE is a very good article in the last *Indian Baptist*, by Rev. G. Kerry, on a subject that is now receiving a good deal of attention in this country; "What is, and what is not, Essential to true Christian Unity?" As between the Father and the Son there is oneness of character, of aim, and of affection, so may it be in the church:

*Oneness in Character* will include likeness to Christ, all holiness and purity of thought and conduct, the presence in the heart of the Divine light, and the full and continual shining forth of that light on the surrounding darkness.

*Oneness of Aim* will include personal testimony for Christ and His teaching in order that His words may be received and believed by all men, the honouring of Christ by doing the works of Christ, seeking the good in temporal and spiritual things of His people and of mankind in general.

*Oneness of Affection* will include love to Christ, and to all who are Christ's by true faith and obedience wherever they are found. This love to Christ must be paramount, a supreme affection leading to absolute loyalty to Him, to His teaching and to His Spirit. This love to Christ's people must be because of their common relationship to Him, and will produce in us towards our brethren in Christ patience, gentleness, forbearance and confidence.

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Mr. Kerry pertinently asks, What denomination of Christians can claim a monopoly of holy, Christlike men? He says also that the essentials of true unity are found among us, but the unity is not manifested. Some essential element is wanting, and this is "love for all who love our Lord Jesus Christ, instead of love chiefly for those who are of our own church or party." Among non-essentials he finds unity of organization, uniformity of ritual, and uniformity of creed.

I suppose there must be in fact a creed expressed or implied in the church of Christ; but certainly in the present state of the church, in the present state of Christian thought and knowledge, that creed so far as it is an outward bond of union should be of the simplest kind. I venture to think it should be as simple as that of the early Christians of whom we read in the New Testament Scriptures. That expression of belief in what is generally known as the Apostles' Creed is perhaps as good a formula of Christian belief as any that has been devised by good men. But I am not, I confess, very deeply impressed with the importance of definitely expressed creeds as a bond of union in the church, unless they are expressed in the very words of Scripture. Christ is the centre of light, of truth and of love for His people. He is the Head of the body. The family of God is named after Him, and the devout and hearty recognition of Him as Lord and Saviour, as Teacher and Guide, should be the bond uniting His church throughout the world in Him.

Mr. Kerry dares not hope for such a consummation in our day.

—THE *Chr. Standard*, an excellent paper published in America, is troubled because missionaries return. He says: "The country is crowded with returned missionaries,"—which is perhaps a poetical exaggeration. At all events, some of us have no desire to swell the number. He says:—

They were taken to foreign fields, supported while there, instructed in the languages, initiated into all the details of their work and brought back at great expense of time and money. They reported themselves while away as being sick. It was "deemed advisable" that they should return home. And they landed here in excellent health or in various stages of convalescence. Many of these returned missionaries are now in good physical condition. Why they do not return, we cannot say. Of what value their appeals to others to go or give or do or dare or suffer or die may be, we cannot say. They seem to be in demand at our missionary meetings, so we presume their appeals have some weight.

The *Standard* had fondly hoped that Bishop Taylor's missionaries, at least, would do better. But he is disappointed. One of the first of the African party to return was Bishop Taylor's own son; he came, with wife and children, bag and baggage, post haste. We make mention of the *Standard's* trouble, that our readers who are missionaries abroad may take note that they are not wanted at home. We should not wonder, however, if some of them should still persuade themselves that the Lord wants them there.

—45 Pall Mall: respectfully declined. Your letter has appeared in other papers.

—IN our Correspondence columns our readers will be glad to find a letter from the Rev. Dr. Murray Mitchell, showing the interest he continues to take in Indian questions. Dr. Mitchell was one of those who united in establishing the *Bombay Guardian*, in March, 1851, and for three years he bore a good part of the editorial burden.

—H. H. THE MAHARAJAH DHULEEP SINGH came on in the *Verona* as far as Aden, but was there invited to take up his abode for a season with the Resident, and the steamer came on without him. The tone of the letter addressed by him to the people of India, did not commend itself to the Government of India and he was requested to halt in Aden.

—CONFLICTS with dacoits (or rebels) continue in Burmah.

## NOTICES OF BOOKS AND REPORTS.

*The Indian Baptist.* April, Contents; The Month. Training of Children. Boat tour in Pubna. True Chr. Unity. Garo Association Meeting. Notices of Books. Correspondence. News.

*Report of the Bombay Auxiliary Bible Society.* This report speaks thankfully of the results of the last year's work. The cost of selling the publications of the Society has been greatly diminished. New editions of Genesis, Proverbs, Luke and John in Marathi have been published, and an edition of the Marathi Bible in small type is now passing through the press. The revision of the Gujarati New Testament is proceeding. The issues for the year were 28,021 copies (including portions) being a three-fold increase in ten years; proceeds of sales Rs. 3,016; contributions Rs. 1,486, only about half of what they were in 1874. Colporteurs, 17. Letters are included in the Report, which speak of traceable results.

*Report of the London Mission, Belgaum.* Missionaries, 2. Native ministers, 2. Evangelists, 3. Catechists, 2. Communicants, 47. School-teachers, 27, of whom non-Christians, 25. Pupils in Anglo-Vernacular School, 400; Vernacular, 344. Villages visited, 546. The Gospel has been proclaimed in all the villages and towns in the district where Canarese is spoken. Lingayats and Jains chiefly abound in the province. The Report contains some interesting notices of the population of the district. A kindly reception is generally given to the preacher of the Gospel at first, but when its demands come to be understood the people turn away. "Hope," "Work," "Endure hardness" are the watchwords kept in mind.

*Report of the Am. Marathi Mission* for 1885. The past year is said to have been one of substantial progress in many ways.

The churches have been built up and strengthened. Our higher Educational Institutions have had a very successful year. The new building for the Mission High School has been completed. The Industrial School at Sirur has been established on a firmer basis. The number of Mission Agents has been considerably increased, and the common schools, which for several years have been in rather an unsatisfactory condition, appear to be increasing in attendance, and in efficiency. The number of those who have been received on profession of their faith is 171, a larger number than ever before, except in 1880 when it was 172.

In the Sholapur Western District, one year ago opposition was rife, and persecution was violent. But all this has been changed. Some of the most violent persecutors have yielded to the power of the Gospel. Thirty-two in all, in that district, have professed their faith in Christ during the year, and many others seem almost ready to take the decisive step. It is probable that one or two new churches will soon be organized in that region. The Satara field, too, has always been a difficult one to work, because of the intense opposition of the people, both open and covert; but the church has been greatly encouraged by receiving 17 persons to its communion, nine of whom came directly from the heathen.

For the last ten years the annual increase of communicants has averaged 147. The whole number of Native Agents is 229, of whom 19 are pastors and ordained preachers, 11 licensed preachers, 34 Bible-readers, 27 Bible-women, 136 school-teachers. In the Day Schools are 1,898 pupils, and in the Sunday Schools, 2,068. The Report is got up in the usual admirable style. Some of the facts mentioned in it have been already spoken of in our columns, and others we shall take an early opportunity of noticing.

The Bombay Guardian.

SATURDAY, APRIL 24, 1886.

## LOVE OR FLATTERY?

THE apostle John, speaking to the Christians of his day, says, "Marvel not, my brethren, that the world hateth you." It was something of a marvel to those good people that the world should hate them. What had they done to the world that they should be singled out for this exceptional hostility? They were conscious of no such feeling towards the world; on the contrary, the love of God shed abroad in their heart, inspired them with kindly feelings towards mankind. Why should they be hated as though they were a menace to society, such as Mormonism or Nihilism is in our days? It is worthy of notice that the distinguished historian Tacitus, speaking of the Christians of the first century, the Apostolic church, denounces them with a severity expressed towards no other class. They are a pestilent race, the enemies of all mankind, the only body professing religion for whom Rome could have no toleration. Not the Romans, with their innumerable gods and goddesses, their sorcery and necromancy and augury, were execrably superstitious, but the followers of Christ. This was the judgment of a profound and philosophic writer. Here is something truly wonderful. How did thoughtful men like Tacitus and Pliny persuade themselves that the followers of the meek and lowly Jesus were the enemies of mankind, and that the interests of mankind required that they should be swept from the face of the earth?

The explanation is found in the fact that men are sinners, and are studying to sin comfortably, and to this end are constantly exercising their ingenuity to make it appear to themselves that they are righteous. And there is a tacit understanding among them that they will not interfere with one another in this matter, nor make war upon one another's pretence of righteousness; all unite in upholding a common standard suited to the average requirements of men, and all unite in resisting every effort to substitute another standard for this. Now

the Christians came declaring that this standard was a wrong one, a false one, disallowed of God, a standard to be discarded. They came declaring that God was commanding all men to repent, to condemn themselves, to turn from their evil ways and to recognize in Christ the true standard. And what especially offended the world was that these Christians insisted that men had no righteousness which was of any account in the sight of God, and must begin by acknowledging themselves self-ruined and dependent on the grace of God, as rebels and mutineers are on the grace of the sovereign. Men were priding themselves on their life-long worship of various deities who were now declared to have no existence except in the imaginations of men, and this worship was like the homage paid by rebels to their rebel chieftain, an insult to the majesty of heaven. In vain these Christians told their fellow-men that God, in infinite love to mankind, had sent his well-beloved Son into the world to provide salvation for those who would repent and believe. Men could not forgive these evangelists the injury done to their self-complacency, the disrespect shown to their righteousness. Pliny recognized the meekness and long-suffering, the uprightness and mutual fidelity of these Christians, and their readiness to lay down their lives for Christ; yet he none the less thinks the world would be well rid of them. He was quite willing that the philosophers should speak of the religion of the Greeks and Romans as mythical, but for any one to propose its abandonment by the people, was a deadly crime.

Marvel not, my brethren, that the world hateth you. It is your likeness to Christ, that causes this hostility. The world knoweth us not, because it knew him not. He was in the world, and the world was made by him, and the world knew him not. To know him it was necessary to cease to know themselves as righteous. The standard of God was embodied in him, and declared to be the only standard that God would recognize.

But does the world now hate the followers of Christ. It does not now persecute them openly; does not scourge, imprison, crucify, or burn them, as it did through many ages. But just so far as they embody the instructions of Christ, and refuse to pay homage to the supposed goodness of society, the latter has towards them a feeling that shows itself in contemning and ignoring and avoiding them as far as possible. But there are many traitors in our modern camp; men who fling incense into the censer that burns before the statue of Cæsar, *i. e.*, the image of the world's righteousness, and try to make it appear that Christianity flatters and commends and smiles upon the world's idea of its own goodness. Those who are unbending in their devotion to Christ and his words, and refuse to accept of the world's interpretation of these words, are regarded very much as the early Christians were, as a pestilent, narrow-minded, unreasonable set of men.

What is the meaning of the fact that the entire secular press of Christendom, eschews only one thing and that is evangelical religion? Every thing else may have honourable mention. Evangelical religion is not generally denounced, it is simply shunned and ignored.

## THE QUICKENED BODY.

*The Christian* did us the honour to extract from our issue of Dec. 19th last, an article entitled "Heart Circumcision." Mr. Horace Noel, in a succeeding number of the *Christian*, feels called upon to question some of its expressions. His letter escaped our notice till now that our attention is called to it by a friend. There are keen eyes very watchful to espy in current literature every thing that seems to favour the view that Christ is able to save us fully from sin before the dissolution of the body. Christ is glorified in giving his people victory over sin up to a certain point, but not in giving them complete victory in this stage of existence. A statement to the contrary is resented as though it impeached the honour of Christ. But Mr. Noel disputes our rendering of Romans 8: 11:

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Mr. Noel says:—

In the excellent commentary on the Romans, by the Rev. Handley Moule, lately issued as part of the "Cambridge Bible for Schools," the following notes upon verses 10 and 11 of this chapter are to be found:

"The body is here the literal body doomed to death, and so already 'as good as dead,' not yet 'redeemed' (ver. 23). It cannot here mean 'the flesh' (in the sense of that word in this context), because just below it is promised that the body shall be made alive hereafter by the Holy Ghost. . . . In short, the Christian is here reminded that the penal results of sin still affect the body, so that it must die, but that the regenerate spirit is rescued from the spirit's death. Ver. 11, 'Quicken'—make alive. Though the word 'raise' is not used, the reference is to the resurrection day (of 1 Cor. xv. 22). The word is no doubt chosen to include the case of those who shall 'remain to the coming.'"

It is quite evident that the "quickening" of the body in verse 11 must be the opposite to the death of the body in verse 11, so that if the quickened body means the sanctified body, the dead body means the unsanctified body. And who can imagine that Paul would have written to the Christians at Rome: "If Christ be in you, the body is unsanctified because of sin: but the spirit is life because of righteousness." If the body of each believer is sanctified for the Lord's service, why should Paul assume that *theirs* was not? And, what is more, the sanctification of the Christian's body is the result of his spirit's sanctification, and must always be proportional to it. So that any contrast between the two in *this* respect must be a false one.

Verse 13 is also inaccurately quoted. It does not say: "If ye through the Spirit do mortify *the body*, ye shall live;" but "*the deeds* of the body." The passage is evidently parallel to Col. iii. 5, where it is not the body, but indwelling sin which he calls upon them to mortify, *i. e.*, put to death.

In the article referred to we said:—

The body has no more power to hinder in the work of sanctification, than the soul gives it. It has great power to hinder so long as it is met simply by our own resolutions, efforts, and unbelieving prayers; it laughs to scorn our attempts to bind it with chains, just as the man who dwelt among the tombs, burst the bonds laid upon him. But when confronted by the power of Him who cast out the legion of devils, its power collapses, dies and is not. This is beautifully shown in the transition from Romans vii. to viii. In Rom. vii. the conflict is between the evil incarnate in us and our perception of the law as holy, just and good, and the latter continually fails to secure its observance. But passing to Rom. viii. the body of sin and death finds itself in the presence of the Holy Spirit, God the Spirit, the Executive of Christ in the soul, who accomplishes by the revelation of God's love in us, all that the law aimed at.

Then, after quoting Romans 8: 11, we said:—

This refers not to a future resurrection of the material body but to such an operation of the Spirit of God within us as shall make all our faculties, the physical included, to be perfectly at the disposal of our sanctified will, in other words, controlled by the Spirit of God. For the work of quickening referred to, relates to what is accomplished by the Spirit of God while he is dwelling in us.

We are still persuaded that we have given the proper sense of this verse. The *Textus Receptus has "dia to enoikoun autou pneuma en umin,"* which literally rendered would be "on account of the indwelling of his Spirit in you." The Revised Version has "through his Spirit that dwelleth in you."

Christ, we are told in Romans 1: 4 "was declared to be the Son of God with power according to the Spirit of holiness, by the resurrection of the dead." They who believe upon him, participate in his resurrection, as regards their spiritual nature; are created anew in the image of God in righteousness and true holiness. In Romans 6: 11-13 we read:—

"Likewise reckon ye also yourselves to be *dead indeed unto sin, but alive unto God* through Jesus Christ our Lord. Let not sin therefore in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God."

This we think sufficiently explains what is meant by mortifying the deeds of the body. The apostle considers that the new creation of man while it begins in the soul, extends to the body. The expression *mortal body* is identically the same in Rom. 8; 11 and 6: 12. Correspondingly with this we have the exhortation in Rom. 12: 1.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."

Mr. Noel believes that the body is doomed to death. But Paul here teaches that the Spirit of God in the believer enables him so to present his body to God as that it shall be no longer dead but living, and not only so but holy and acceptable to God. Writing to the Thessalonians he tells them what his prayer for them is: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." To the Corinthians he says, know ye not that your *body* is a temple of the Holy Ghost?

Here certainly the body is not hopelessly dead, irrecoverable till the coming of Christ; Paul believes in its being sanctified along with the soul and spirit, and preserved so until the coming of Christ. We know not

what we shall be, says John. But we shall have a body like unto his glorious body, says Paul.

Christians must believe in their privileges before they can enter upon the fruition of them. All things are possible to him that believeth.

## THE REPEAL MOVEMENT.

*(Communicated.)*

"AT twenty-five minutes past one, a. m., on Friday, March 26th, the Second Reading of the Rt. Hon. James Stansfield's Bill for the total repeal of the Contagious Diseases Acts, passed the House of Commons without a division. Mr. Cavendish Bentick had moved the rejection of the Bill, but when the time came for voting, the opposition collapsed. Thus closes, with profound gratitude to God on the part of thousands, a struggle that has extended over seventeen years." So says the current *Sentinel*.

To understand the victory, it must be known that it is not merely the fact of the repeal of those vice-encouraging Acts and the removal of a National disgrace. Great as was this part of the triumph, there was yet a deeper and more glorious part,—namely, the strong growth of moral purity in the Nation, which has really caused the repeal. Thousands of meetings, and millions of signatures against the abominable legislation, have been the expression of a widening wave of moral reform. This has been only lashed into a tide-wave of greater power by the infamous efforts of debauchees to defend and extend the shameful and cruel laws. The very fact that some good men have been betrayed into a temporary favour toward such evil legislation, only caused the Reformers to unmask it more completely. The National conscience began to speak through the ballot box. The Prime Minister and the Cabinet were compelled first to listen to and then to echo this voice of Christian England.

MARK THE WONDERFUL CHANGE :—Twelve years ago Mr. Stansfield stood almost alone in the House of Commons. Members only laughed at his "conscience qualms." Later on, when the Purity cause was making headway, he made them hear more soberly, but all sorts of schemes would be used to oust any movement for Repeal or Protection. At last these Acts were suspended in 1883. Then followed, in 1885, the Criminal Law Amendment Act, with its almost revolutionary changes. [Copies can be had from the undersigned]. 1886 marks the total repeal of the famously infamous C. D. Acts. At least we count it a complete repeal, as the House of Lords can scarcely withhold its assent, and we are sure the Queen will most gladly sign the death-warrant of the arch-traitor who has far out Heroded Herod in the slaughter of the innocents. The climax of the change for Reform seemed reached on the 16th of March. After Mr. Stansfield moved his Resolution and gave a brief and powerful address in support of it, the next speaker was Mr. Campbell-Bannerman, the Secretary of State for War. Through him spoke the Prime Minister and the Government. In the course of an excellent address he said,—"*So far as the Government is concerned, it is a matter of course that we shall support the motion.*" Mr. Gladstone, though suffering from a severe cold and almost inaudable, spoke a few words in favour of the Repeal Resolution.

*It is remarkable and most highly-gratifying* that the House of Commons and the Government did not act so much upon the sanitary failure of the Acts—(though that is apparent) as upon the MORAL point of the question. The Secretary for War used these words :—"Is the advantage so great as the cost? When I speak of cost I do not of course mean only money expenditure, but also *the grievous hurt which is done to the sentiment, instinct, and conscience of a large part of the community.*"

While rejoicing over the victory of purity reform in England, let us pray and work, too, that the wave may wash from India not only those wretched Acts, but also much more of the moral corruption. Let the Repeal reform be used to present personal as well as National purity. And while working to cleanse our statute books from those vile laws, let us urge and expect that thousands of hearts and lives shall be cleansed from all vileness in God's own and only way.

EDITOR PURITY TRUMPET, BOMBAY.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

## CORRESPONDENCE.

*To the Editor of the "Bombay Guardian."*

SOCIAL AND POLITICAL REFORM.

DEAR MR. EDITOR,—Your issue of 27th February has just come into my hands. I have read with much interest all that it contains on the question of Indian Reform. You give an outline of a lecture lately delivered by the Hon. K. T. Telang. The gist of his remarks was that "if precedence is at all to be given, it must be given to political, rather than social reform." An extract supplied by you from a Native paper indicates that Professor Wordsworth has committed himself to the same opinion.

This is surely a very grave matter. If leading professors and educated men in Western India are advocating such views, it is a new thing, and as perilous as it is new.

Your remarks on the question are pertinent and just; and your reference to the *Times of India* implies that it is of the same opinion as yourself. So also, I infer from the extract you give from its columns, is the *Subodh Patrika*. But as one who has carefully watched the progress of things in India for more than forty years, I must be permitted to add a word or two expressive of my deep disappointment at the turn which things have begun to take in some influential quarters among you.

I am old enough to remember the time when, under the guidance of Elphinstone College Professors, the Students' Society began its efforts on behalf of female education. The proud boast of those professors was that their pupils were as eager for domestic and social reform as any missionaries, or any pupils of missionary colleges, had ever been. Of all reforms, *that* reform was then always confessed to be the one supremely needful. And to its honour be it said that the Students' Society worked earnestly and successfully in the cause.

I have said that the sentiment expressed by Professor Wordsworth and Mr. Telang is a new thing in Western India. I ought rather to call it *comparatively* new. For I well remember that, when I met Babu Keshub Chundra Sen in Calcutta after his visit to Bombay and Poona, he signified his profound regret that educated Hindus in Western India had their minds engrossed with politics, and that all moral and religious reform languished in consequence. Mr. Sen deplored this exceedingly—being himself most earnest in his efforts after domestic and moral reform. We must not allow the strange mysticism that clouded his later days to make us forget the noble work he performed on behalf of his unhappy countrywomen. The "Brahmo Marriage Act" is, of itself, a monument to his memory, "more enduring than brass." Nor is there, I presume, any reason to fear that either his branch of the Somaj, or the Sadharan Somaj, will relax its efforts and suffer itself to be metamorphosed into a political club.

But what is Bombay to do? I have turned again to the extract you have given from the *Subodh Patrika;* and I find there an able argument against Professor Wordsworth's views. Let us hope then that Western India will not long suffer itself to be continuously surpassed by Calcutta in the struggle for female emancipation. Still, at present, it is painful to see that the most earnest efforts in vindication of the rights of Hindu women are made not by Hindus, but by a Parsee—Mr. Malabari. To that gentleman—so far as I can understand his motives and his movements—all honour is surely due.

The elevation of Hindu women will have one important result which is seldom remembered. I have been led to think of it all the more because of some striking remarks lately made by Mrs. Grant Duff, wife of the Governor of Madras. Let me quote her words exactly. "The increase of friendship and cordiality between Native and English ladies, in the last fifteen years, has been truly remarkable." Now this friendship and cordiality will increase only in proportion as Native ladies are educated. The present race antagonism in India is, on all accounts, a deplorable evil; it is so even on political grounds, and, unless it can be removed, it will increasingly embarrass every movement towards public well-being. Friendly intercourse between Europeans and Asiatics—how can that great blessing be on a large scale attained? Only through the elevation of Indian women. Till that is effected, the two communities will remain mutually repugnant, like oil and water.

For every reason then—first, for the sake of the enslaved women themselves—secondly, for the sake of the men, who (as Mr. Telang affirms) are the real domestic slaves—thirdly, on political grounds—let the great and arduous work of female emancipation be resumed in Western India with, at all events, the old energy. And let it be prosecuted there, as it is elsewhere, by direct methods. If a man in Bombay wants to reach the eastern coast of India and intends to do it by travelling over sea and land continually westward, I take the liberty of recommending him to try a different route and forthwith to secure at Boree Bunder a direct railway ticket.

J. MURRAY MITCHELL.

27th March, 1886.

DEAR SIR,—Your correspondent A.B.C. suggests that "Rakhmabai must show her enlightenment by a humble submission to her circumstances, and endeavour to improve them." All this is easily said or written, but not so easily put into practice, for the moment she submits to her husband, she becomes his *slave*, and cannot influence him in the least; if he insists upon domineering over her, she will have to wink at his faults; his sins are not *sins* to her, he can do just as he pleases, but she must not say a word against him; for he is her lord and master. This is one reason why adultery, fornication, and other crimes are not exposed among Hindus; for the wife is not supposed to have any rights of her own; she is not to expose her husband's faults and failings, whereas in the West, woman asserts her rights, and if

her husband prove unfaithful, a charge may be lodged against him in the courts and *vice versa*. Not so among Hindus here.

"The sympathies of Europeans are all enlisted on Rakhmabai's behalf" *not* "because she is a woman," (although it is courteous, gallant and right to defend and support the weaker sex) but because she is contending for her rights and that upon *principle*, and so needs sympathy. Why should she not be allowed to exercise that God-given faculty viz. *choice*, and with a good conscience repudiate the man as husband, who was espoused to her when she was but a child, not having will or choice of her own; her father settled all this for her; and she must now endure the pangs of unhappy wedlock. If there is a Hell upon earth it is to be found in the house where two souls are unequally yoked together, and cannot and will not love one another; and it is only mockery to ask Rakhmabai to submit to her husband, to live with him, and to try and lift him up; it is taunting her to ask her to abide by Hindu law in the face of the fact that she knows that that law requires to be modified and adjusted to the present advancement of knowledge, light, and civilization. If Rakhmabai succeeds in establishing her right to reject Dadaji as a husband, she will have thereby conferred upon the Hindu community a great boon; and thus many who are now *slaves*, bound by the ties of child-marriage, will in future be able to assert their right, claim their privileges, and liberty of conscience, and future generations will bless the name of Rakhmabai for having stood firm in the battle, and won the day, and thus advanced the good and noble cause that Mr. Malabari and other social reformers have been advocating.

If her "coolie" husband did not change his condition, but remained where he was, that is not his wife's fault, but his own. If he had any ambition in him or love for Rakhmabai he would have tried to be worthy of her; if she got in advance of him and attained to such a height in the social and moral scale, the more honour to her, and shame to him; so it is all his own fault. Why should she come down the ladder to take him up? perhaps she may never get up to the *top* again. If she were a Christian it would have been quite a different thing, but being still a Hindu, she cannot be expected to do "what true Christian wives try to do."

Now as regards converts marrying Christian wives I fail to see wherein Christian missionaries are to be blamed. When a married Hindu embraces Christianity, his wife's heathen relatives perform a certain ceremony, after which he is to all practical intents and purposes dead to her, so that she is no longer his wife, but an everlasting widow in this life. Under such circumstances the Christian missionary is justified in remarrying the convert to a Christian woman. However, each case as it comes up must stand upon its own merits.

Yours truly,
T. J. T.

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DEAR SIR,—Some of your readers will be interested to know the particulars of a frightful assault upon two of our missionaries here at Panhala, S. M. C.

Rev. G. H. Ferris of Panhala and G. W. Seiler of Kolhapur and some natives of the place, accompanied by the authorities, had gone to the house of a supposed thief—a Mussalman servant of Mr. Ferris—to recognize or prove some stolen property. After the contents of the house were put out in the street, Mr. Ferris and others began to recognise and claim some articles which were evidently stolen by the man suspected. Such a sudden disclosure of the guilty one's life and conduct before a large crowd, greatly enraged him. Entering the house he soon rushed out with a large sharp sword and uttering in fiendish tones the Mussalman prayer for help, he began to use the weapon right and left with all his might. The great crowd at once ran away in a panic leaving Messrs. Seiler and Ferris to the cruel mercies of the Pathan warrior. Mr. Seiler dodged the uplifted sword—aimed most probably at his head—which took effect upon his back, fortunately, however, leaving only an ugly bruise, Mr. Seiler strangely escaping without further injuries. The hands of two natives were somehow or other badly hacked up—bleeding profusely. The man then rushed at Mr. Ferris, the latter warding off repeated blows of the sword with his cane; but falling down, in the scuffle, received quite a gash in his hand. But with this exception and that of sprains and bruises he providentially escaped further injuries.

A Christian helper did brave and excellent service in shielding the brethren and in securing the capture of the bold culprit.

The prisoner is now in *safe* custody awaiting his doom, which, according to the law, might be transportation for life or fourteen years imprisonment. We are thankful that the wrath of the barbarian did not take effect in a more serious manner.

Yours in the Gospel,
L. B. TEDFORD.

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SIR,—"Can a preacher preach the Gospel *with effect* without being himself filled with the Holy Spirit?" was a question put me the other evening, and which staggered me for a reply; for immediately arose before my mind sermons, discourses, and writings from the tongues and pens of some, I knew, whose private lives but too plainly showed that they were strangers to the Christian graces they so ably advocated. Indeed, it was painfully brought to my recollection that I too had spoken of 'Christian Love' and strongly condemned 'Evil Speaking,' &c., whilst I practised but little of the former and was guilty of the latter! I should like to have your views as well as the others on this matters; for I, like my friend, am a

PUZZLED INQUIRER.

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## NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 8 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sunday Services at 11 A. M. and 6 P. M.

GRANT ROAD M. E. CHURCH.—Pastor, Rev. J. S. Stone. Sunday services.—Preaching, 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Wednesday, 7-45 p. m.

MAZAGON M. E. CHURCH.—Rev. Ira A. Richards, Pastor. Church services.—Sundays 11 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

DEAN LANE, FORT.—Rev. C. R. Thoburn, Pastor. Sunday services: 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Tuesday, 8 p. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Dean Lane Hall, 3 30 p. m.

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It is no great matter to live lovingly with good-natured, humble, and meek persons; but he who can do so with the froward, wilful, ignorant, peevish, and perverse, hath true charity.—Kempis.

## Epitome of News.

### SATURDAY, APRIL 17.

—Theebaw and party have arrived at Rutnagherry.

—During the month of February last 549 emigrants left Calcutta for Fiji.

—The meeting of the Senate last night finally decided in favour of the addition of French to the list of second languages in our higher examinations.

—*Bombay Gazette*: We are glad to be able to announce that Government have finally decided to hand over the Goculdas Tejpal Hospital to the Municipality, and that necessary instructions have been issued to that effect. The transfer is made on the distinct understanding that the Municipality pay all the expenses of its maintenance.

### MONDAY, APRIL 19.

—*Jam-i-Jamshed*: The Maharaja has declared his intention to give up Christianity in favour of the religion of his forefathers. If he has done this to secure the good-will of his countrymen, he is too late. The change might have resulted in something five years ago. Even now he is not completely penitent. He does not wish to give up eating meat and drinking wines. He acknowledges that he prefers England to India, but comes here simply through necessity. We are afraid the Maharaja will find India more unpalatable than he expects.

—*Gujarati*: Since Sunday last a certain portion of Bhuleshwar (Bombay) has been the scene of great excitement in the Hindoo community. It is stated that a European police constable shot a monkey from the window of a Bania's house. The Hindoos are therefore very much incensed against this Bania who, not daring to face the public indignation, is a close prisoner in his house. The Vaishnav Maharaj has stopped the unfortunate man's *Darsan* and threatens to stop the *Darsan* of the whole *Land* caste should they not punish the monkey destroyer. A meeting of the caste was consequently held on Tuesday last, when it was resolved that the man Damodar should abide by whatever decision the Pandit Gatulal-jee may give in the matter.

—*Bombay Gazette*: The Senate, after a long debate that lasted until half past seven o'clock on Saturday evening, eventually decided that the standard of admission to the Grant Medical College is not to be raised from the Matriculation to the Previous Examination. Dr. Cook was supported in his motion by the seemingly unanimous opinion of all the professors in the College.

### TUESDAY, APRIL 20.

—*Times of India*; Madras, 19: Last Friday, Bishop Caldwell and Mrs. Caldwell had a miraculous escape from a stroke of lightning. The Bishop and Mrs. Caldwell were sitting at tiffin in their house at the Pulney Hills, when lightning coming through the iron roof passed through four rooms in succession, causing considerable damage, making a furrow along the ground and burying itself in a hole made by itself. Two servants were knocked down and one was rendered temporarily insensible. Five persons received shocks; but none were killed. The Bishop and Mrs. Caldwell were surprised to see a ball of fire come between them and seem to explode on the table. Mrs. Caldwell received a slight shock only.

—A telegram from Baku says that a vessel lying in the roadstead, laden with benzine and petroleum, has been blown to atoms, the oil having exploded. The captain and all the crew, numbering 12 men, perished.

—Pundita Ramabai in America; *Philadelphia Bulletin*: Pundita Ramabai was introduced last evening by her hostess, Dr. Rachel L.

Bodley, in a most happy allusion to the bridge of womanly sympathy which, beginning with Harriet Newell, seventy-one years ago, had gradually been built across the great chasm between America and India. The address delivered by Pundita Ramabai was unwritten. Standing in an easy attitude, with her hands clasped upon the desk before her, and speaking with a voice of the most musical sweetness and distinctness, and with the unembarrassed manner of a genuine simplicity, she told the story of Hindoo womanhood to her American audience in a fashion that won all hearts and rivetted all attention. For three quarters of an hour this Hindoo lady spoke of the conditions and needs of her sex in her native land in a strain of gentle, high-bred earnestness, and with so much nobility of sentiment and maturity of judgment as to prove herself a woman who would be remarkable under any nativity. Her description of the domestic and social relations of Hindoo womanhood was given with an almost childlike simplicity and without the slightest attempt at the sensational or rhetorical. It was stamped with all the force of the genuine native eloquence that depends upon the truth for the force of its impression.

She urged the dependence upon united missionary effort in India in the interest of woman's education rather than upon the disjointed and conflictiong efforts at denominational proselyting. Co-operation on the part of all Christian people with the growing sentiment among India's own best-educated people in favour of the emancipation of woman from her present social bondage and ignorance was the remedy urged by this Hindoo missionary to the Christian people of America. The simple manner in which she pressed the teachings of the New Testament upon her audience was irresistible. And when the easnest little lady suddenly closed her address by asking an American company of educated and refined men and women to join with her in a moment's silent prayer "to the Great Father of all the nations of the earth" in behalf of the millions of her Hindoo sisters to whose cause she has given her life, there was something almost startling in the strangeness of the unique situation.

—*Bombay Gazette*; London, J. M. M.—The Disestablishers have got their *quietus* for this session, Dr. Cameron's motion to disestablish and disendow the Church of Scotland having been decisively rejected this week by a majority of nearly two to one. The Irish members abstained from voting on this occasion, and the Radicals, deprived of this factitious aid, could not muster a large show of strength. Many Liberals were greatly annoyed with Dr. Cameron for bringing his motion forward, and resented his action as a breach of faith, as Mr. Gladstone had in Midlothian undertaken that the question of disestablishment should not be raised in the present Parliament.

## Wednesday, April 21.

—*Times of India*: Professor Maguire, well-known as a Roman Catholic and as a Professor, Fellow and Tutor of Trinity College, Dublin, has written a slashing pamphlet on "England's Duty to Ireland," which has been received with a howl of execration by the National Press. He maintains that the only possible remedy for the Irish difficulty is the consistent enforcement of the law. Home Rule would simply mean the boycotting of the Loyalists by the Parnellites—"the most degraded section of the inhabitants of the British Isles. To obviate misapprehension, I mean by degraded the most wanting in industry, honesty, veracity, self-respect, and cleanliness." This is pretty clear and pretty strong. But else where he calls the Parnellites, the "most portentous gathering of knaves, dupes, swindlers, women more ferocious than *les lécheuses*, murderers and cowards, that the world has ever seen." The Imperial Government, he insists over and over again, can only deal with Ireland in two consistent ways. It can enforce law and order—"law and order—I repeat the hated words; or it can give up Ireland In the latter event, there is no doubt that the loyalist minority possessing the vast preponderance of organization, intelligence, and wealth, and being in close proximity to Scotland, with the help from the sister island of Volunteers, relations, friends, and adventurous spirits, who now shoot bears and tigers, would give the Nationalists a lesson they would remember when Stafford and Cromwell are names as shadowy as Con and Brian Boru." We have heard too little of the intense feeling that must exist among the Loyalist minority. But if a man of culture like Professor Maguire speaks out like this, the country, once Home Rule were granted, would seem to be within measurable distance of civil war. It is an Irishism in itself that Mr. Parnell, the leader of the National party, should be a Protestant, and that Professor Maguire, who is now stirring up the Protestants, should be a Catholic.

—Extensive fires have been raging in the city of Rutlam.

—*Bombay Gazette*: The cost to the State of various classes of scholars is very different. While the average expenditure from all sources, including public revenues, local funds, administered by the department, private funds, and natives States only amounts, as we have seen, to Rs. 10 yearly on each scholar, the students of the Deccan College cost the State Rs. 323 yearly, while even those at the Elphinstone College, where a large endowment fund provides 25 per cent. of the gross expenditure, cost Rs. 182, after subtracting what is derived from fees and endowment funds. This is, of course, much more than the students at the aided colleges receive from the State.

—*Missionary Herald*: The following extracts from the letter of Bishop Hannington, written July 5, which we printed at the time, are wonderfully impressive now. In writing of the difficulties in his way he said: "Starvation, desertion, treachery, and a few other nightmares and furies hover over one's head in ghastly forms, and yet, in spite of all, I feel in capital spirits, and feel sure of results, though perhaps they may not come exactly in the way we expect. In the midst of the storm I can say:—

"Peace, perfect peace, the future all unknown;
Jesus we know, and He is on the throne."

His letter concludes with the following striking sentences: "And now let me beg every mite of spare prayer. You must uphold my hands, lest they fall. If this is the last chapter of earthly history, then the next will be the first page of the heavenly—no blots and smudges, no incoherence, but sweet converse in the presence of the Lamb."

## Thursday, April 22.

—The highest mountain in Victoria has been scaled by a colonial geologist and naturalist, Dr. Lendenfield, and two companions. The party successfully ascended Mount Bogong, 6,508 feet high in three days, by a new route from Snowy Creek on the Mitta Mitta River, and spent twenty-four hours on the summit, where they took some valuable photographs. They found traces of glaciers in the valleys. Mount Kosciusko, 7,285 feet high, in New South Wales, is the highest Australian mountain.

—An Electrical Tree has been found in New Guinea by two German explorers, according to the "Colonies and India." When the explorers reached a spot twelve days distant from the coast, they found their compass useless, owing to the presence of a tree which so completely possessed the properties of a highly-charged electric battery that one of the travellers was knocked down when he touched it. Analysis showed the tree to consist of almost pure amorphous carbon, and it has been named *Elsassia electrica*.

—Apparently a very large body of the working men all over the country seem to be possessed with the idea that they have a right to be hired by any employer whom they select for that purpose, at a rate of wages fixed by trades unions, says the New York *Evening Post*. The labourers of the Steam Heating Company call on the Company to make certain changes in its mode of doing business, as a condition of their continuing to work for it. The Company refuses, and the labourers consequently leave its service. All is right thus far. But the labourers do not go away and let the Steam Heating Company alone. They surround its premises in an angry way, as if the Company were in possession of something which belonged to them, and they threaten those whom it hires in their places with serious bodily harm. They insist that they have a right to continue in the Company's employment for an indefinite period, on terms fixed by themselves and without regard to their behaviour. They do not concede to the Company any right whatever of dispensing with their services, nor will they allow the Company to mention any fixed term of service for them. They are so sure of the justice of this arrangement, that they propose to assault anybody that interferes with it, and *to damage the property of anybody who deals with the Company* Now arbitration on a basis of this sort is impossible. It cannot succeed unless the Knights of Labour acknowledge that the employer has the same right to dismiss that the employé has to leave. We trust that all intelligent and peaceable men of every calling will insist on the abandonment of the monstrous theory that one man has a right to be hired by another man whether the other man wants him or not All the "boycotting" which is going on in support of this theory, is simply a disguised form of robbery. Working by all sorts of methods to injure a man's business because he will not hire you, is no more moral nor respectable than going to his safe and taking his money.

—Same; March 18: Twenty missionaries who are to go to the upper Congo River in Africa and teach the heathen civilization, sat in front of the pulpit of the Central Methodist Episcopal Church on Sunday: three farmers, a Connecticut mechanic, a minister of the Gospel from Oregon, besides painters, carpenters, gardeners, engineers, tanners, harness-makers, and representatives of other crafts. They intend to be self-supporting. One missionary will take his wife and four children with him. They go to reinforce Bishop William Taylor.

—The Str. *Verona*, with English Mails, left Aden for Bombay, Wednesday, 8 a m.

—Intelligence has been received from H. M.'s Embassy at Pekin that the Chinese Government have it in contemplation to extend telegraphic communication from Wuchang on the Yangtze river, to the city of Yunnan Fuin in the Yunnan Province. This city is about 300 miles as the crow flies from the Burmese frontier. The line is expected to be opened by the end of the present year.

—From the Scotch papers to hand by the last mail, it appears that in the case brought by the Rev. Mr. Hastie for damages against Mr. Octavius Steel, merchant of Calcutta, the second division of the Court of Sessions in Edinburgh overruled the judgment of Lord Fraser, and sustained the plea of non-jurisdiction urged by the defendant. The action was accordingly dismissed and Mr. Hastie held liable in costs.

—With effect from the 23rd current, the charges on issuing Foreign Money orders and British Postal orders will be regulated by Schedule 27, viz., 1s 5½d. per rupee.

—*Bombay Gazette*: When dacoits take to incendiarism in Mandalay itself, and to attacks in the streets of the city, it is evident that the

authorities are still far from having secured even the "Roman peace" which must be the preliminary to a real settlement of the country. Six distinct fires, and an attempt to burn a portion of the Palace, make a serious catalogue of outrages for one day, and one more than sufficient to account for the alarm which prevailed at Mandalay at the end of last week. Happily the fears that then prevailed have not been realized.

—Extract from a recent sermon of the Vicar of Belfast, Dr. Hanny:—

A people rising in arms to assert what they believe to be their rights must always command admiration. Many a cause, in itself bad, has been glorified and almost sanctified by the splendid heroism, the devotion, the self-sacrifice of its adherents; but in the present revolutionary movement in Ireland there is not a single feature which can excite any feeling in an honourable man, save one of pity or of contempt. A people supposed to be chivalrous and high-spirited have substituted for the daring of the soldier, the cunning and cruelty of the savage. The murderer lurks securely in the shelter of his ditch to slaughter his defenceless victim as he passes. The moon-light marauders steal forth with blackened faces, enter houses wrapped in slumber, and shoot down and stab the inmates without regard to age or sex. Dumb animals as they rest in the fields are hacked and hewn and mutilated by the same heroic hands. These are the deeds of heroism by which Irelands's independence is to be achieved. . . . I am now supposing that the Protestants are in a position of no longer having any help from England, and, from any cause whatever, being either unable or unwilling to offer effectual resistance to the new Parliament: I am not touching upon the question whether resistance would be lawful or not under such circumstances. With the prospects before us I have no hesitation in saying that it would be not only lawful but a positive duty.

—*Indian Messenger:* The *Subodh Patrika* makes some explanatory remarks in connection with a lecture lately delivered at the Framji Cowasji Institute by Babu Pratapchandra Mazumdar, the drift of which is said to have been "that spirituality must be cultivated above all things and that social questions are of subordinate importance." We think that a statement made in this form is objectionable. It is true that spirituality must be cultivated above all things and at the same time it is not true that social questions are of *subordinate* importance. It would be more correct to say that spirituality is the all-important thing, and that, if there were true and sound spiritual growth, social reforms *would follow of themselves*; in other words, spiritual culture is the great and central aim of life, and if only this aim is rightly attended to, the moral power that it will generate is sure to sweep away every wrong before it. The relation of social reform to spiritual growth is not, as Mr. Mazumdar's way of putting it would seem to imply, that of a lower or less important duty to a higher one, but that of an effect to a cause; there cannot be spiritual growth of a healthy and regular type without directing men's eyes to social wrongs A strong sense of duty is an essential part of spiritual vigour, and no man having a strong sense of duty could be tolerant of wrongs affecting large masses of men, interfering with their spiritual, political, physical growth.

## Friday, April 23.

—Deaths last week, 424.

—*Bombay Gazette:* We regret to announce the death of Brigadier-General Henry H. Foord of the Madras Staff Corps, which took place very suddenly, from heart disease, at the Great Western Hotel, at 6 o'clock yesterday morning. General Foord had been hale and hearty the previous evening, and had retired at his usual hour without feeling in any way unwell. It appears that early in the morning he woke up with a severe pain in the chest, which continued for some time, and caused him to walk about his room. At about a quarter to six o'clock, he fell down in a fit, and though he was seen by Surgeon-Major Banks, who lived in the Hotel, about ten minutes after he never rallied, and died without resuming consciousness.

—The Parsee Cricket Team leave for England by to-day's mail steamer.

—Towards the end of this month, or in the beginning of May, two comets will be visible to the naked eye in this country. Barnard's comet should become visible not far from Andromeda, and Fabry's comet should appear near Cassiopeia. The latter comet will become very bright in the earlier part of May,

—*Times of India;* Simla, 22: The Government of India, acting in communication with the Home Government, are determined to stop Dhuleep Singh at Aden. This decision is commonly believed to have been occasioned by a letter recently addressed by Dhuleep Singh to the *Times of India.*

—The Lower Chamber of the Prussian Diet, on April 1, approved of the Polish Land Purchase Bill which appropriates 100,000,000 marks for the purpose of Germanising the eastern provinces of the monarchy by buying up such States of Polish landowners as may be thrown upon the market, and allotting them, on various leasehold and freehold conditions, as peasant holdings to German subjects.

—*Dnyanodaya:* In the first Report of the Central Committee connected with the Lady Dufferin fund, a list of the lady doctors now practising in India is given, numbering twenty-four. The list does not pretend to be complete, and we are able, therefore, to add one name to this list, namely, that of Miss Alice B. Condict, M.D., an American lady, who arrived in India in October last, and is practising successfully in Bombay.

# Selections.

## CAPE PALMAS.

Liverpool,—Eng., Dec. 20.

*Dear Bro. Grant,*—The accompanying letter is from the Presiding Elder of the Cape Palmas district. Cape Palmas is the port and principal town of Maryland County, Liberia. There are confederated with that county over 20 native tribes with their chiefs, all of whom, I learn, are anxious for schools and for preaching. I propose on this visit to establish at least one industrial school and mission as a model, and in the near future, if we can get men and women to take charge of them, we can plant self-supporting Missions very fast. Indeed, in a few months, I could put a Mission in each tribe. I am selecting here the machinery and implements required for our industrial schools. I have selected a portable mill that will grind three bushels of wheat per hour, and at the same time separate it into fine flour, middlings and bran; also to grind corn without the bolting operators. This will cost, with extra grinding plates, £11 10s. Also a machine for crushing sugar-cane, with evaporating pans — 600 lbs. of sugar per day—for £6 10s. od. We have ransacked this kingdom and got the very best. We are going to have corn-bread and molasses at all our stations. The 60 or 70 converted to God at Monrovia when I was there, were duly reported at home; but the Cape Palmas work was not, so far as I know. So I send you this letter of our Presiding Elder. Your brother,

Wm Taylor.

Cape Palmas, May 8.

Rev. Bishop Taylor,—*Dear Brother,*—Since you left us at Palmas last February, the Lord has done great things for us. The revival you started grew very large afterwards. I have never witnessed such a fruitful visitation of God's power unto salvation in such a short time. In about 6 weeks, 78 souls were converted, and 58 united with our Church. The most of these are young people, nearly equally divided in sex. I am glad to say that the entire number went heartily to work, and are still giving much satisfaction. Among the converts were three native boys. There seems to be a growing thirst among the native tribes, far and near, to have schools established among them, for the education of their children. They also much desire the Gospel. I am trying to see my way clear before I attempt opening a station, as I desire no failure. Yours truly,

C. H. Harmon.

(*Chr. Standard.*)

## SAM SMALL'S STORY OF HIS CONVERSION.

I married a loveable woman. I married one who was proud of disposition: one to whom the very taint of anything that was disreputable was like a knife-stab to her heart; but I disregarded the love and devotion of that precious wife. I went on and on, unheeding her counsel, disregarding her prayers, and from day to day getting grosser and grosser in my appetites, and getting more brutal in my insensibility to her pleadings and her prayers. And year after year I went on and on in this course of sin and wickedness; and the light of my home went out. The love of my wife gave way: but the process of murder of affection could not last forever: and I saw at last, it seemed to me, that she had returned it to the sepulchre in which she had laid it away in its tear-bedewed cerements forever. I could see that the love and affection of my children was turning from me daily, seemingly by intuition. They saw I was not him who was appointed to be their father in the manifestations of fatherhood that I made to them.

At last there came a time when I seemed to have reached the limit. Something strange impelled me to take my little children, as a loving act—an act, it seemed to me of reparation for neglect of weeks preceding—and go upon the train to Cartersville, where Brother [Sam] Jones was preaching to immense audiences, and from which the report had come that there were many and many hundreds and even thousands who were coming back into harmony with God. And as I sat upon the platform, endeavouring to take in stenography the words as they fell from his lips, it seemed to me that God had inspired him to preach upon one certain line. He preached it with that faith which is his alone; he preached it with that fidelity which is his distinguishing characteristic; he preached with the earnestness and with the conviction that broke down the casements of my heart and went home to it. When he had finished those words of Conscience! Conscience! Conscience! and of Record! Record! Record! of God the infinite, the all-seeing and the ever-judging God, came home to me.

I went away from there troubled in mind and soul. I went home and back into the devious ways, back into the bar-room, back into the open highways, back to the maddening pool, in order to get away from the torments I was suffering from an awakened conscience, But they would not leave me, I could find no solace where I had often found insensibility, I could find no relief in potations, where I had often found indifference and capability to take on a cool exterior. There was nothing there to give me surcease from the sorrow in my bosom, and I went on and on until the second day, on Tuesday, at noon. I went into my library-room, fell upon my knees, buried my face in my hands, and I pleaded with Christ that he would let me cling to his cross, lay down all my burdens and sins there, and be rescued and saved by his compassion: that I might be washed in the stream of his blood from his bleeding side, and that my sins, though they were scarlet might be white as snow.

I wrestled for four long hours in as much agony as I ever suffered. At the end of that time, when I had reached a conclusion, when I had come to understand that there was nothing of earth that could avail me, least of all with Christ, then I gave myself entirely to him, made an unconditional surrender, and that moment he seized my soul. He dipped it in the stream which was white and pure, and the light of Heaven shone in upon me.

In my new found joy I rushed into the presence of wife and children. I proclaimed the glad tidings to their astonished ears, and they could hardly believe it, though they saw that some great revolution had taken place. They knew not whether it was surrender to Christ, or whether it had been a surrender to madness.

When I went out that evening I had three thousand circulars printed and distributed all over Atlanta, telling the people I had found my Saviour, I had made peace with God, and that I would live a life of righteousness ever after, and desired to make a proclamation for once and irrevocable. They gathered at seven o'clock upon the public streets that night, and there before them I proclaimed the fact; and, blessed be God, I have been proclaiming it ever since with increased joy, and with the certainty that my salvation is complete.

Returning home, I could see that Jesus had knocked at the tomb of my wife's life as he did at that of Lazarus, and had called it forth in all its pristine strength and beauty: and its bloom and blossom has been my pathway ever since. I could see that my children had found tongue to sing the joy and praise, and their hearts had been set attuned, as they never had been before, to the melody of childhood, singing to the ears of fatherhood. I could see that there was gladness, wherever I went, upon the faces of friends and acquaintances: and when the news had gone abroad in the land they who had known me abroad sent me their glad congratulations and their encouragement.

## THE TEST OF FAITH.

REV. W. L. GRAY.

THERE is a great difference often between the confession of the mouth and the belief of the heart, which time can only discover. Thus a person may *profess* to believe that the Bible is the Word of God; that Jesus Christ is the Son of God; talk a great deal about the doctrines of the Scriptures, God's mercy and love, and yet *know not the Gospel*; know not that obedience of Christ *unto death* is that which ALONE justifies the ungodly. But a man may so explain himself about the way of salvation as to leave no reasonable ground to suspect that he has any different meaning from the Apostles. Yet some future trial of his faith may show that what he spoke with his mouth was not the persuasion of his heart. And though it may not appear that he had any intention to deceive others, yet it may appear to his own conscience, as well as to others, that he had been deceiving himself, retaining false sentiments, clothed with sound words. Yet we have no other way of judging what a man believes in his heart but by what he confesses with his mouth, and the influence it has on his practice.

Though the lives of many are very opposite to their declared principles, it is still true *what a man believes in his heart* will certainly influence his conduct in life.

God bare witness to the Apostles, as having unfeigned faith, as influenced by the spirit of it in their lives, and as proper judges how far others by their own words and actions appeared to be possessed of the same genuine truth or unfeigned faith with them. Accordingly, some corrupters of the Christian doctrines are said to have swerved from faith unfeigned, and others are charged with denying the Lord that bought them.

To illustrate, we may observe what Paul means by one's *believing in vain*. (2 Cor. 15: 2,) Speaking of the gospel which he preached he says, *By which also ye are saved, if he keep in memory what I preached unto you, unless ye have believed in vain.* Some of the Corinthians denied the resurrection of the dead, while they affirmed along with the Apostles, that Christ arose from the dead. On which the Apostle says, verses 13, 14, "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain and your faith is vain." To believe in vain, then, is to hold, along with the truth, some error which undermines it, makes it void, and of no effect. And the same apostle shows at large, in his epistle to the Galatians, that however zealous Christians may be, *if we add* to Christ's death any requisite whatever in the matter of acceptance with God, Christ shall profit us nothing, Christ is become of no effect unto us. In general, the apostles ascribe every opinion or practice which they condemn to some error in faith, or a lie held in place of the truth. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." Among those who appear to have the same faith with the apostles, we are not allowed to make any difference, till some event make that difference to appear. Some are said to believe only for a time, while others believe to salvation. The only use that this intimation can serve, while appearances are good, is to lead every man to examine himself and prove his own work. One's faith may have the same marks of being genuine. It may be attended with the same signs of repentance, with the same expressions of desire and joy, or the same appearances of hope and love; while yet they do not understand the word of faith. They do not understand how the bare word of faith, or Christ's death alone *can give them peace with God*, without some pious requisite or other, which they secretly either hope to obtain, or presume they have already acquired. Some secret notion of the necessity of some difference between themselves and others, is lodged in their minds along with the knowledge they have of the truth. And though the new knowledge they have got may make many warm and kindly impressions on their hearts, and even show itself in many amiable appearances in their lives, yet the little old leaven which is still retained, however much it may lie hidden, through the artfulness of Satan will, by degrees, gain the mastery. And at last such "*enter not in because of their unbelief.*" *Let us watch.—(Chr. Standard.)*

## QUESTION AND ANSWER.

*Q.* 1984. What do the Jews have to say about the miracles of Christ? Do they deny that he wrought miracles or admit it? If they admit it, how do they get around it?

*A.* Rabbi Ben-Oliel, missionary in Rome for the London Society for the Conversion of the Jews, has answered that question in his famous Letters to the Jews, the very best thing of the kind that we have ever seen. He handles the subject as follows: The question we have to investigate is a very simple one, for it relates to a matter of fact—to historical evidence. *Did Jesus work miracles* as Moses, Elijah, Elisha, and others of our prophets did? The fact is asserted constantly in the Gospels, and has been believed by all Christians from the beginning. But until, by the grace of God, you come to believe and acknowledge Jesus as the Messiah, that kind of evidence does not carry sufficient weight with you. We must, therefore, inquire, what do our rabbis say on this subject? Do they deny that Jesus worked miracles? No CERTAINLY NOT. In the Gospels, the Pharisees, contemporaries of Jesus, did not deny his miracles, but they attributed his power of performing them to Beelzebub (Matt. xii,22-30),and Jesus gave them a terribly crushing retort, which completely demolished their fanciful theory. But our modern rabbis are not so profane as their predecessors, the Pharisees. They admit fully and unreservedly the fact that Jesus did work miracles; but they attribute his power of performing them to his having got possession of the—"Shem-Hamephorash," the Ineffable Name! It is singular they did not perceive that the crushing retort which Jesus gave to the Pharisees applies to their theory also. It were blasphemous to suppose or imagine that any human being, a mere worm of the earth, by simply pronouncing any name or attribute of God, could possibly do aught in opposition to his will. The idea is simply preposterous, and so highly derogatory of God that no unprejudiced mind, no sane man, would entertain it. There is enough in the writings of a certain class of rabbis of fabulous stories of what has been done, or could be accomplished, by the use of the "Shem-Hamephorash." I am sure none of my reflective and intelligent readers really believe in those ridiculous stories. Can the name be more powerful than God himself? Can it be independent of God and adverse to his will and purposes? The thing is so irrational, so illogical, so absurd, that to argue further against it is superfluous. To state it plainly is to refute it completely.

But while we discard, and reason and conscience compel us to discard and reject, the insinuations of Pharisees and rabbis as wholly absurd and blasphemous, there remains the precious testimony which both give to the reality of Christ's miracles; and this testimony is all the more valuable and satisfactory because it comes, not from his disciples and followers, but from those who were in his day, and are to this day, his adversaries and opponents.

P.S.—Speaking of the above Letters, their topics are so suggestive that we can do Bible students among our readers a service by publishing them:

1. Christianity a wondrous problem.
2. The problem of Christianity solved.
3. The miracles of Jesus: How did Jesus really work miracles?
4. The teaching of Jesus; or, life and immortality brought to light.
5. Popularity of Jesus with the Jews.
6. Sacrifices: their origin and signification.
7. Salvation by faith, not by works.
8. Resurrection and ascension of the Messiah.
9. Messiah a spiritual king.
10. Messiah to come; or, the future kingdom in glory and majesty.
11. Jewish testimony to Jesus.
12. Stumbling-blocks to Jewish people.
13. Progress of Christianity among the Jews.
14. Points of Agreement; or, Biblical Judaism and Christianity one and the same religion.
15. Points of Difference; or, Talmudic Judaism at variance with the Old Testament and the Gospel.

Some of these are not completed, but those that are are of great interest. (*Chr. Advocate*).

## PERSIA.

A MOSTEM CONVERT.

OROOMIAH.

GEORGE. W HOLMES, M. D.—From time to time during the past year we have heard reports of an interesting work which has been in progress, and which has grown up through the labours of a convert from Islam, who was baptized two years ago by Kasha Mosha, our helper stationed at Macagha. It has been my privilege to meet this brother during my present visit to Oroomiah, and to hear his own account of his conversion, for I trust he is truly converted. He states that four years ago he saw in the house of ——— a copy of a Persian New Testament,which attracted his atten-

tion. He was told that it had been left there by an Armenian goldsmith some time before, and sath it contained some comical stories. He borrowed the book, and soon b came much interested in it, the result of which was, that on returning the volume, he informed his friend that this was not a book to be read for amusement, but that it contained the words of life. He subsequently obtained the entire Bible; and that he studied it diligently, his present acquaintance with its teachings demonstrate.

PREACHING THE WORD.

"Since his conversion he has diligently preached the Word, and has gathered around him a band of believers who look to him as their spiritual father, and a number of whom he believes to have truly found salvation in Christ, though none of them have had an opportunity of receiving baptism. Among this number are three men who are upward of fifty years of age, he himself being about fifty, and five younger men, the youngest, aged sixteen, being his own son, who has, moreover, been carefully instructed, and is both a reader and a good scribe. The man was, before his conversion, a dervish: but his bearing and his intelligence indicate that he is a man of much higher standing, and having more character than is usually found in persons of his class. Since his baptism he had never had an opportunity of partaking of the Lord's Supper; and it was for this purpose that he made the long journey here, and also to make arrangements for putting his son in school.

A TOUCHING COMMUNION.

"As the communion season had passed by in nearly all the neighbouring churches, and we were unwilling to send him back with what he regarded as the imperative command of the Lord unfulfilled, we decided to commemorate the sacrament with him, which we did last Sabbath in Mr. Labaree's study. Since there had been so much excitement in the city in connection with the persecution of Sayid——— and his associates, we thought best to have but very few present. Mr. Labaree asked Sayid———if he would like to be present. "Why should I not?" said he. Mr. L. explained that since there were so many enemies on his track, we thought he might be afraid to attend the service. "After what I have passed through" replied the Sayid, "should I be afraid?" The service, which was conducted by Mr. Labaree was a very solemn one, and our new brother was very much affected as he for the first time partook of the emblems, in which our Saviour's death was symbolized, and we trust that the occasion was of great spritual blessing to him as to us.—(*For Missionary.*)

## MISAPPREHENSION OF PRAYER.

*Prayer is made a sort of half-Saviour. Persons regard it as a meritorious work, by which sin is removed and God's favour obtained.*

I do not mean that openly anyone would thus speak of it, but in the secret heart of many who are awakened to their lost condition, prayer is not seldom put in Christ's place, and salvation is sought and expected from its practice.

I could tell of a lady who was once earnestly seeking peace. One of her difficulties was that prayer seemed such a burden to her. "If I could only offer one good prayer," she said, "I think, I could get through." But the reply was made to her that if she could offer such a prayer she would at once trust in it instead of trusting only in her Saviour.

The same thing occurs very often among the poor and illiterate. A friend went to see an elderly woman in Wales, who was very ill. She had been working herself up into a perfect frenzy of prayer. Half the night she had been crying out for mercy and she began to hope that she should thus obtain it. "It is pray or perish," she said "so I must go on praying till I die." But it was pointed out to her that salvation depended upon her union with Christ by faith, and the promise was quoted—"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," [John iii: 16.] She was told not to fix her thoughts on her prayers, but on her Saviour; and that when she looked to Him in her heart she might know she should be saved. She learned the lesson and found peace, and afterwards she regarded prayer as a privilege, but not as a work of merit.

Bear this point ever in mind. Never let prayer take the place of Christ. Nothing, not even prayer, must come between Him and the soul. The eye of the soul wants evermore to be turned to Him. Christ in His finished work, Christ in his office as Meditator at the Father's right hand, Christ in His free promise, Christ in His willingness and power to save to the utmost—here alone is the resting-place of every weary, anxious soul.—(*The Quiver of March.*)

## SPURGEON ON VERBOSITY AND "LASTLY."

ENDEAVOUR with all your might to avoid verbosity. Say as much as you can in a few words. If you can say a thing well in twenty-five words, try to say it as well in twelve; and if it be possible to cut these down to six, give your mind to it. Some things you may reduce even more than this by never saying them at all. Worldiness is the disease which comes of fluency. Good speakers have most cause to dread it. After listening to a very good brother the other day, I could not help repeating to myself the chorus of one of the revival hymns, "Beautiful words! Beautiful words! Beautiful words!" There was nothing else, not a striking thought in a bushelful; but oh, such beautiful words! It was once my painful privilege to hear a good brother, now in heaven, who was great at making much palatable soup with a mere morsel of meat. When he was preaching or speaking he used to say in the space of half an hour about as much as one could think of in half a minute. He would expand the subject so admirably that while you listened you thought it was very wonderful; and when he had done you squeezed up the matter in your hand and lo, there was nothing! Oh, how one sighed for a solid inch of thought in lieu of acres of verbiage!

Once more let me hint to you that it is cruel to make your hearers hope that you are about to close and then go on again. I have suffered this wrong from brethren at the prayer-meeting. I have felt sure that the friend meant to pull up, and he has gone on again without apology or reason. I am sure it must be dreadful when a preacher says "To conclude," and then "finally," and then "lastly," and then "finally and lastly." A divine who is still in the body, is never very lively, but he has great gifts in holding on. When you think he has done he issues a supplement, which is almost always headed "Another blessed thought!" His hearers' thoughts are not always blessed, and they often agree with the American who said "Oh, that the man would *quit!*" "One word more," said a speaker, "and I am done," And the reporters found, when the word was written down, that it contained fifteen hundred syllables. The famous word of Aristophanes was outdone. That same speaker often says "a single remark," and talks for fifteen minutes.

# Miscellany.

Power of the Written Word—Remarkable Conversion; Rev. Charles R. Mills, D. D., Tungchow: I write this from an inn at a country village among the hills, sixty miles southeast of Tungchow. Five years ago this spring I visited this place for the first time. I spent several days visiting the surrounding villages and preaching the Gospel. I stopped at this same inn and occupied the very room I do now. One morning I was having prayers with my assistant, Mr. Lau, when a man about sixty-five entered the room, and, greeting us very cordially, expressed his great satisfaction at meeting a minister of the Gospel, and stating that he had long desired it above all things, I asked him to join us in our reading and prayer, which he did, after which he told us his story. He said his name was Sun Hyoa Yang; he lived in this village, which is called Tong Kin Puh, and had a vegetable garden. Several years before (I think eight) a man passed through the district, selling Christian books. For a few cash less than a cent, he had bought a little tract of a few pages. I think it must have been Dr. Martin's "Paul's Discourse at Mars' Hill." He was led to buy it by the unusual clearness of the type. He read it and was interested. Others in the region had bought larger books, and from them he got, I think, the Gospel by Matthew, the Gospel by Luke, the Acts and Romans. He read the Gospel history as far as the crucifixion, and threw aside the book in disgust. "I will read no more," said he, "of a man who could work miracles, but who hadn't spirit enough to defend himself when spit on and abused." But the story had a strange charm for him. He read it again carefully. At last he got to understand the vicarious nature of Christ's suffering.

REJOICING IN THE TRUTH.

And then his admiration and gratitude knew no bounds. He resolved to serve this Saviour who for our salvation was buffeted and spit upon and nailed to the cross. Presently he discovered that his character was very far from Christ-like. One by one he mentioned to me his faults, and how he turned from them that he might imitate Christ.

I learned afterward from the villagers that his story was strictly true. He had been fond of gambling, given to law-suits, and was grasping, unjust and revengeful. In all these respects he had changed entirely. Moreover, he tried to be actively useful. The villagers said he was a perfect saint; they had never seen anything like it. All this time he had never seen a preacher, and but two Christians, and then only transiently as they passed through his village. I was delighted with the man, and so was Mr. Lau. I gave him a New Testament and asked him to come to Tungchow the next time we had a class of inquirers. He came the following autumn, and was baptized. The following spring I left for a visit to the United States. During my absence Dr. Martin set him to work as a colporteur. He was faithful and zealous, and eminently unworldly.

BEARING FRUIT.

This spring, at his earnest request, we started a boys' school in his village. He entered into this enterprise with characteristic enthusiasm, giving a room for the school in his own house, getting a teacher, securing pupils, etc.

After I started on my spring tour, Mrs. Martin made a visit to his village. He was not very well, but no one supposed his illness serious. He was delighted with the opportunity the women of the place had of hearing the Gospel from one of their own sex. When Mrs. Martin returned, he rose, dressed himself and attended her a *little* distance on her way. He only lived four days from that time.

"His neighbours say he prayed almost constantly, and would talk of nothing but religion. He walked with God and God took him.—(*For Missionary.*)

## TELEGRAPHIC NEWS.

*London, April 15th:* In the House of Commons this evening Sir W. Vernon Harcourt, the Chancellor of the Exchequer, made his

Budget speech.—The Revenue for the past financial year amounted to £89,562,500, and the Expenditure for the same period to £92,250,000, showing a deficit of £2,687,500.—The Revenue for the ensuing financial year he estimated at £89,875,000, and the Expenditure at £90,437,500, showing a deficit of £562,500.—The revenue derived from alcoholic liquors is one million below the estimate.—The deficit is proposed to be met by the appropriation of £800,000 of the Sinking Fund.—No increase of taxation is proposed.

*Constantinople, 15th:* Austria, Germany and Russia, in reply to the proposal of the Porte that the international Fleet in Suda Bay should be employed in compelling Greece to disarm, have promised to take fresh steps to secure her disarmament.

*Brindisi, 15th:* Cholera has broken out here. The official bulletin reports seventy-two cases and fifteen deaths. The inhabitants are in a great state of alarm.

*Alexandria, 15th:* The Sanitary Commission here has imposed a week's quarantine on arrivals from Brindisi and Venice.

*London, 16th:* "In the House of Commons this evening, the Premier, in asking for leave to introduce a Land Purchase Bill for Ireland, said that the Bill empowers the Irish Parliament to appoint a State authority, whose function it will be to arrange for the purchase of land from the present owners. Funds will be provided by the issue at par of £50,000,000 in 3 per cents within three years. The price will be fixed at twenty years' purchase upon the judicial rent for the year ended in November 1885. Mansions, demesnes, and woods will remain untouched. Expropriation will be compulsory in districts where the population is congested; it will be optional elsewhere.

*Constantinople, 16th:* The reply of the Greek Government to the identical Note of the Powers notifying their formal signature of the Conference Protocol and strongly urging Greece to abandon her menacing attitude towards Turkey, has been received, and shows no signs of yielding, but on the contrary is couched in defiant terms.

*London, 17th:* In the Debate which followed the introduction of Mr. Gladstone's Irish Land Purchase Bill in the Commons last night, the Right Hon'ble Joseph Chamberlain said that the Bill had undergone a change for the better since he resigned his seat in the Cabinet. He, however, strongly disapproved of risking the taxpayers' money.—The Right Hon'ble W.H. Smith, who also took part in the Debate, strongly opposed the Bill.—Mr. Parnell said he would reserve his opinion on it—The House eventually read the Bill a first time. The Press, in discussing the Bill, generally condemn it.—The *Daily News*, however, approves of it

*St. Petersburg, 17th: Le Journal de St. Petersbourg* publishes an article in which it denies that there is any hitch in the work of the delimitation of the Afghan frontier, and adds that the Commissioners for the delimitation are instructed to proceed with the work irrespective of any differences of opinion, which the two Governments concerned can arrange when the delimitation of the frontier is concluded.

*Athens, 17th:* Greece demands the execution of the Treaty of Berlin.

*London, 18th:* Mr. Gladstone's Land Purchase Bill provides for an Imperial Receiver General in Ireland, who will receive rents, which will be a first charge on the Irish revenue.—The jury have returned a verdict of not guilty in the case of Adelaide de la Troumille Bartlett and the Reverend George Dyson, the first named who was charged with the wilful murder of her husband, and the latter as being accessory before the fact of the murder.

*19th:* England, France and Italy, in reply to the proposal of the Porte that the International fleet in Suda Bay should be employed in compelling Greece to disarm, have promised to take fresh steps to secure her disarmament.—The Peninsular and Oriental Company have arranged for the passage of their outward bound steamers through the Suez Canal without touching.

*20th:* In the House of Commons last night, Mr. Childers, the Secretary of State for the Home Department, announced the introduction of a Bill to compensate sufferers for losses sustained by the late riots. The Bill will be applicable to the whole country.—It is expected that the Marquis of Hartington will move the rejection of the second reading of Mr. Gladstone's Home Rule Bill.—Mr. Jesse Collings, the late member for Ipswich, has written a letter in which he condemns both Mr. Gladstone's Bills.—The troopship *Crocodile* arrived at Portsmouth from Bombay yesterday.

*Cairo, 20th:* The British Government have assented to the despatch of a delegate by the Egyptian Government to Wady Halfa in order to treat with the rebles.

*Athens, 20th:* The troops which form the garrison of Athens have been ordered to proceed to the frontier to reinforce the army there.

*Aden, 21st; Afternoon:* His Highness the Maharajah Dhuleep Singh, who was a passenger by the *Verona* for Bombay, has disembarked here, and is now staying at the Residency.

*London, 22nd:* In a speech made by Earl Spencer at Newcastle yesterday, he warmly supported Mr. Gladstone's Bills for Home Rule and Land Purchase.—Mr. Chamberlain, speaking at Birmingham, said he would support Home Rule if Mr. Gladstone agrees to the retention of the Irish members in the Imperial Parliament and gives Ulster a separate assembly.—The Right Hon. George John Shaw-Lefevre, the Liberal candidate, has been elected for Bradford by a large majority in the place of the late Right Hon. W. E. Forster, defeating Mr. Hoare, the Conservative candidate.—The Great Powers have approved the proposal of the British Government to send an Ultimatum to Greece calling on her to disarm within eight days.


## A WOMAN'S SUFFERINGS AND GRATITUDE.

### A VOICE FROM AUSTRIA.

NEAR the village of Zillingdorf, in Lower Austria, lives Maria Haas, an intelligent and industrious woman, whose story of physical suffering and final relief, as related by herself, is of interest to English women. "I was employed," she says, "in the work of a large farmhouse. Overwork brought on sick headache, followed by a deathly fainting and sickness of the stomach, until I was unable to retain either food or drink. I was compelled to take to my bed for several weeks. Getting a little better from rest and quiet, I sought to do some work, but was soon taken with a pain in my side, which in a little while seemed to spread over my whole body, and throbbed in my every limbs. This was followed by a cough and shortness of breath, until finally I could not sew, and I took to my bed for the second, and, as I thought, for the last time. My friends told me that my time had nearly come, and that I could not live longer than when the trees put on their green once more. Then I happened to get one of the Seigel pamphlets. I read it, and my dear mother bought me a bottle of Seigel's Syrup, which I took exactly according to directions, and I had not taken the whole of it before I felt a great change for the better. My last illness began June 3rd, 1882, and continued to August 9th, when I began to take the Syrup. Very soon I could do a little light work. The cough left me, and I was no more troubled in breathing. Now I am perfectly cured. And oh, how happy I am! I cannot express gratitude enough for Seigel's Syrup. Now I must tell you that the doctors in our district distributed handbills cautioning people against the medicine, telling them it would do them no good, and many were thereby influenced to destroy the Seigel pamphlets; but now, wherever one is to be found, it is kept like a relic. The few preserved are borrowed to read, and I have lent mine for six miles around our district. People have come eighteen miles to get me to buy the medicine for them, knowing that it cured me, and to be sure to get the right kind. I know a woman who was looking like death, and who told them there was no help for her, that she had consulted several doctors, but none could help her. I told her of Seigel's Syrup, and wrote the name down for her that she might make no mistake. She took my advice and the Syrup, and now she is in perfect health, and the people around us are amazed. The medicine has made such progress in our neighbourhood that people say they don't want the doctor any more, but they take the Syrup. Sufferers from gout who were confined to their bed and could hardly move a finger, have been cured by it. There is a girl in our district who caught a cold by going through some water, and was in bed five years with costiveness and rheumatic pains, and had to have an attendant to watch by her. There was not a doctor in the surrounding districts to whom her mother had not applied to relieve her child, but every one crosses themselves and said they could not help her. Whenever the little bell rang which is rung in our place when somebody is dead, we thought it was for her, but Seigel's Syrup and Pills saved her life, and now she is as healthy as anybody, goes to church, and can work even in the fields. Everybody was astonished when they saw her out, knowing how many years she had been in bed. To-day she adds her gratitude to mine for God's mercies and Siegel's Syrup!" MARIA HAAS.

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Per P. and O. Str. *Clyde*, 23:

For London—Mr and Mrs W R Burkitt and child, Rev F and Mrs Macartney and 3 children, Mrs Stewart and 4 children, Mr H A Harrison, Col and Mrs J M Kerr and 3 children, Mrs F M Upcott, Mrs Rowulon and 3 infants, Mr J Pastford, Mrs Macfarlane, Mr Nowrojee Manockjee, Mr A Stanton, Mr and Mrs Wm Hyde and child, Major-Genl Sir John Ross, Capt A L Pattan, Mr W H Spalding, Capt Euston, Mr and Mrs Lucan, 15 Parsee Cricketeers, Brigr-Genl Annesley, Mr and Mrs W A Fairweather and 4 children, Mr Storey, Mrs Storey and 2 children, Miss Riddle, Mr and Mrs James Jardine and 2 children, Mr W Bull, Mr and Mrs Ferguson and infant, Mrs L Le Mesurier and child, Mr G Garnett, Sir Desai of Vantmari, Mr E H Hoogwerf, Mrs Troward and 2 children, Mrs Cotton, Mr A M Currie and 2 infants, Major F G Elden, Lieut-Col Reid, Major and Mrs Burton and child, Mr Bomanjee Byramjee Baria, Mr Sorabjee Bezonjee, Mr Jamasjee Dadabhoy Pockhana, Mr Shapurjee Nusserwanjee Bhedwar, Dr Dhunjeeshaw Heerjeebhoy Patell, Mr Ardeshir Byramjee Patell, Mr Ardeshir Rustomjee Libriwala, Mr Sorabjee Hormusjee Harwar, Mr Pherozesha Cursetjee Major, Mr Ardeshir Cursetjee Major, Mr Dadabhoy Dinshaw Khumbatta, Mr Pastonje Dinshaw Duvtour, Mr Burjorjee Pestonjee, Mr Bala, Mr Muncherjee Pestonjee Banajee, Mr Jal Merwanjee Morenas, Mr Muncherjee Framjee, Mr Bell, Master Irinel, Mrs Paterson, Col F W Robertson, Mrs Adams, Major Morris, Mr S Smith, and Col Stewart.

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For Gibraltar—Mr H F Halloways and son.
For Venice—Mr J A Grant, Mr J Posford, and Capt W A Plant.
For Aden—Lieut H C T Knox, R N, and Col Sandford.

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From London—Col Repton, Mrs Fitch and 2 children, Rev J W Hall, Mr R N Burn, Mr and Mrs Fowle, Surg F J Burke, Surg J Armstrong, Surg M O C Dowry, Surg F B Tucker, Surg Dempsey, Capt Golightly, Mr T Collins, Mr C Petch, Mr M Cox, Mr Jas Macdonald, and Mr John Cheetham.

From Gibraltar—Surg James.

From Aden—Lt H Acton, and Capt Edwards, J M.

## Domestic Occurrences.

BIRTH.

AITKEN—April 22nd, at Gowalia Tank Road, the wife of Mr. E. H. Aitken, of a daughter

DEATH.

FIDO—April 10th, at Mazagon, John Fido (Senior), late of the Bombay Mint, aged 68 years.

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